
THE REFORMER.

Run ye to and fro through the streets of Jerusalem, and see now, and know, and seek in the broad places thereof, if ye can find a man, if there be any that executeth judgment, that seeketh the truth.—*Jeremiah*, v. 1.

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MISSIONARY AND OTHER SOCIETIES.

The following remarks are extracted from "short sermons," communicated for the Reformer, which we are unable to insert entire. The writer is very competent to judge with respect to the subject on which he treats.

It is very hard upon the people of this country, that while they pay liberally for the support of the christian religion, they can have so little of it in return. The numerous societies formed, and still forming, throughout the country, for the ostensible purpose of promoting christianity, yields them none; they are merely speculating on the money and votes of the people, under pretext of religious motives and great zeal for the spread of the gospel, while not an officer among them, and rarely a member, believes in, or has the least regard to that religion preached by Christ and his apostles. This was most conspicuous in the corps of petitioners for stopping the Mail on Sunday. Thousands of names were sent on to Congress, and from these a careful selection of the most holy in each state was made and published; and it was found that most of these names belonged to men, who had never been suspected of religion in their own neighbourhoods. The discovery of this fact at the seat of government furnished to Mr. Johnson the best points in his report against the prayer of the petitioners.

The Saviour declared that his kingdom was not of this world—therefore that the world hated his kingdom: but now the world loves the kingdom, because the world has taken it into custody, and will admit men and women into this kingdom, to take rank accord-

ing to the monies which they pay.—Any sum, from fifty cents per annum to 150 dollars, paid at once, will admit into the *world's* kingdom of heaven. And to those who buy in, it is a glorious and profitable kingdom. The merchant, the mechanic, men of all trades and professions, are to derive immediate profit in their several callings. Think for a moment of the high rank of those who have secured even a membership for life in all these societies.

Oh, this is rank imposture from the foundation to the top stone. It is impossible that men, knowing the actual state of religion in our own country, or having any real respect for the gospel ministry, should have any thing to do with it. A religion of new splendid churches, highly furnished vestry and conference rooms, well toned organs, costly church plate of the newest fashions, lofty priests, and communicants dressed in all the colors of the rainbow, is a fit religion for the world; and the unsanctified ministers of such a religion are the very men to organize societies, whose whole business is to deal in the *paper currency* of holiness to the exclusion of the precious metals, righteousness, peace and joy in the Holy Ghost.

We ask the reader to look about him, without fear or favor, and with a single eye to the discovery of truth: let him examine the list of life-members of these societies, and the names, salaries and emoluments of those, who are supported by their funds. Then let him look at the list of petitioners against the transportation of the Mail on Sunday, and he will find in abundance *holy* runners of canal boats, seeking a monopoly of the carrying

trade, *holy* hackmen, wishing to stop the mail stages and to throw the passengers into their vehicles, *holy* speculators, wishing to anticipate by their expresses the intelligence of the mails: added to which are the life-members aforesaid, and a great multitude which no man can number, of professional and business men, who hope to advance their several callings: and such reader, will join us in the conclusion, that these societies are, one and all, referable to the power and policy of Anti-Christ.

At the moment of my closing the last sentence, a reverend orthodox doctor, one of the prime leaders in all of the aforesaid societies, called on me to subscribe for the establishment of a College, somewhere in the west, to be organized for the purpose of preventing the progress of the Catholics in that region. Instead of a direct refusal, I read to him the last section; upon which the said reverend spoke to me as follows: "Dare you," said he, "be an open enemy to the spread of the gospel in distant lands, an enemy to the circulation of the Holy Bible, an enemy to the education of young men for the services of the altar, an enemy to Tract, Sunday School Union and Temperance Societies?" I answered him mildly, that I was not inimical to any thing, which tended to make men wiser and better, more useful in this world and fitter for heaven, but that I was an enemy to *irreligion* in every form, and that I was determined never to *buy or sell* religion, or to trade in it with any view to the acquisition of wealth, influence or power. Upon which the reverend doctor exclaimed, "I pronounce you to be a son of Belial," and left me without ceremony.

The general impression, attempted to be made by the patrons of these societies and by their itinerant holy mendicants, is, that those who will not contribute, are enemies of all righteousness! In view of this fact, how many thousands of dollars are annually drawn from the people in small sums to re-

plenish the treasury, falsely called by these dealers in religion, the Lord's treasury? How many, awed by the denunciations of the clergy, are sparing from their slender stores somewhat to avert their vengeance? To the keepers of the above treasury it matters not whether its funds be drawn from bankrupts in monies belonging to their honest and deluded creditors, of which there have been some flagrant cases at the north, or from the rapid gains of the successful merchant, or from the slow earnings of the farmer or mechanic, or from widow's mites, each contributor has given proof of adhesion to the great and holy cause of ruining the church and robbing the world; and as to all recusants, all opposers of the work, it is irrevocably decreed, that "no man shall buy or sell, save he that has the mark of the beast, or the number of his name."

If, in the rise, progress, or present condition of these societies, could be discerned any redeeming qualities; if we could trace in them any prevailing traits of love to God or man, we might bear with some patience the affliction of having our country overrun by mendicants, and of having its character, as to religion and morals, sunk lower than at any former period. The day on which was the first meeting for organizing these societies, was the darkest day which has ever visited the churches of our country, for from that day may be dated the visible and constant decline of christianity.

If this nation, instead of being high in name and honor, is distinguished for crimes, the fact may be traced to the societies aforesaid. They have taken christianity from the ground which it held in the hearts and lives of men, and transferred it to their pockets. They have sent their holy runners through the country to draw forth the evidences of religion in the form of dollars and bank bills. Thus they have raised a corps of Burgundy saints, men, who deal out liberally to the "Lord's treasury," that they may receive in return

thirty, sixty, or an hundred fold at their counters. The money changers, who were once driven out of the temple, have regained possession, and in their turn they have driven out the poor and contrite. The old churches, which were good enough for humble sinners, meeting to lie low in the dust, to confess their sins and pray for mercy, have been prostrated, and in their places new and splendid ones have been erected. In these churches, highly decorated within, the Burgundy saints have taken rank according to the monies which they have paid for their pews, and below all rank are the occupants of the reserved poor-house pews. Hither on the Sabbath hie the sons and daughters of the Burgundy saints, flaunting in splendid and costly dresses and playing off the fantastic tricks and gallantries of the ball room. Sunday is the great show day of the week and the churches are the places of exhibition.

Such a religion will naturally be popular: the rich and fashionable will become its votaries; but was this the religion of our country previous to the origin of the Missionary Societies? If it was, we ought to be ashamed of sending it abroad. Such a religion would be a wretched present to the nations sitting in darkness. With all the mighty machinery of the Missionary Societies, how many real conversions have been wrought in Hindostan, or among the Indians of this country?

The Bible, Education, Tract, and Sunday School Union Societies were successively brought forward by the intriguing worldly priests to hold their troops in the field, to gain new recruits, and to keep open the way to the pockets of the people; and the work went on, till the corps for stopping the mail on Sunday came forward!

In these pages we have considered the clerical leaders in this business to be hypocrites, and we believe them to be such. We have considered the principle and most active followers to be trading Burgundians, willing to lend to the Lord, in expectation of the return

of principal with usurious interest; but among the minor followers and contributors are many honest, unsuspecting priests, many good Christians, and a far greater number, who pay to get rid of the mendicants or to avoid censure and slander.

To every honest man who prays for the prosperity of Zion, for the religious and moral character of our country, for peace of conscience and for the safety of our political institutions, we wish temporal and eternal happiness: but on these societies, *trading in religion*, we invoke the deep humiliation and defeat which they eminently deserve.

M. B.

THE CONDUCTORS OF PAPERS.

We would here suggest, whether it is consistent for those conductors of papers who are the friends of liberty, to neglect, as much as they do, to inform the minds of the community respecting the increasing strides and determined efforts of the priesthood in this country for power and ascendancy. We would not wish them to engage in any religious controversy, or discuss particular points of doctrine, creeds, or tenets, justly to wound the feelings of any of their subscribers, but only to express themselves plainly and unreservedly in regard to the plans and designs maturing and progressing for the prostration of our rights and liberties.

The right to judge and act according to the dictates of our own consciences in matters of religion, is a right of more importance than those who have long lived in its enjoyment are apt to conceive. This right is more in danger of being wrested from us than many are aware. The means put in operation for its accomplishment are numerous and progressive, and will not soon be abandoned. If we cannot now while we have the liberty, express ourselves freely in respect to the schemes and proceedings of the clergy, how will it be when fine and imprisonment shall be the conse-

quence of exposing their conduct and machinations.

Whether it be believed in general or not, it is certain that the systematic plans which have been formed for bringing the civil power to aid the measures of the clergy, are steadily advancing, and they are in a fair way to continue to advance till every principle of liberty in our country is prostrated by their combined and overpowering influence. The very nature and tendency of their plans and proceedings, independent of any express design for effecting it on their part, can produce none other than such a result. But for the proof respecting the progress of their cause only in the Mail question:—When their petitions for stopping the Mail were first presented, they scarcely had any, if even one open abettor. Last session there were a very considerable number in both houses of Congress, speakers and voters* and active agents; and next session, in all probability, the number will be greatly augmented. The movers of this scheme have openly declared that they will not abandon the measure till they succeed in their attempt; and they are preparing to renew their efforts (for the third time) to stop the Mail.

Look also at the progress of that mammoth establishment for uniting Church and State,—the *American Sunday School Union*. The increase of teachers alone belonging to this association, was, for the last year, upwards of 10,000, so that they have now more than 60,000 Sunday School teachers; and they are about to make still greater exertions to increase the number and multiply their schools in every section of the Union, so as to train up, by means of this mighty engine for clerical supremacy, the rising generation to favour their designs.—Thus the matter, before long, will be

* Sixty or more, if we mistake not, last session, voted against the printing of Mr. Johnson's able Report.

brought to a complete issue, and unless a successful stand be made against what is termed a "christian party in politics," every sentiment and interest as well as every individual opposed to it, will be compelled to succumb to its influence.

The cause of clerical domination is gaining strength daily,—their presses are numerous in every part of our country, and when the final struggle arrives, and the whole of their forces are marshalled in support of their measures, it is greatly to be feared that they will obtain a complete triumph, and that the voice of liberty will cease in the land. The papers and agents on the side of clerical ascendancy, as their cause advances, will speak out with more boldness, and more fully exhibit their true character and feelings, and thus give us some foretaste of what we are to expect from them when their power becomes equal to their will. One of these papers, the *American Spectator*, printed at Washington, and edited by a priest, has come out in pretty intelligible language, offering "500 dollars for a passage showing that irreligious persons are human beings; 500 dollars for one showing that they should not be tarred and feathered; and 500 dollars for one showing that they should not be shut up for life."

What other exhibition of sentiments or language may be necessary for these men to put forth, in order to open the eyes of the community to their true character, we know not; but we should suppose that persons with a moderate portion of intelligence might see something in the above evincive of views and feelings as adverse to the principles of religious toleration as they are irreconcilable with the precepts of christianity.

[From *Priestcraft Unmasked*.]

SUNDAY MAILS.

"*The Signs of the Times*" bids us look for another and more persevering attempt to induce Congress to pass a

law forcing the observance of the first day of the week, and stop the transportation of the United States Mail on that day. The friends of civil and religious freedom should be on their guard, and stand ready to meet and repel the shock. The leaders in this unholy crusade against the liberties of the people, appear determined to carry their point, and some have had the audacity to openly declare that their object was to *unite Church and State*, and are urging their followers on to assist them in the attempt. It is time for the people to awake from the sleep of security into which they have fallen, and see if *wolves in sheep's clothing* are not among them.

It is time that public opinion should be awakened on this subject, and the scheme indignantly frowned down.—Nothing else will stop them, and it is well if this does. The following extract from a communication published in a late number of the Kentucky Gazette, will show with what effrontery they are urging their plans forward:

"God Almighty has legislated one way—Congress has legislated another way—they are fairly at issue. Whilst his friends continue their efforts to get the obnoxious act repealed, he may remain neutral, but if they utterly fail and cease their efforts, I fear that he will try the strength of his enemies. Can they measure arms with him? Can they thunder like him? Can they catch his lightning on their sword's point, and hurl it back upon him? In proportion to his progressive prosperity of a nation, He expects a corresponding progressive regard to Himself and His institutions. But what has been the fact? Let the page of sacred and civil history say.

"Here without the parade of philosophical investigation, we see, without a veil between, the true cause of the rise and fall of empires. Some philosophers indeed, have truly assigned remoter causes. But, forgetfulness of God and his institutions, was the very thing that made room for the operation of these causes."

We would fairly hope that the time has passed when such attempts to gull the people by preaching to them exploded and superstitious nonsense

would have any effect. More bloodshed has been caused by bigots, in attempting to force nations and people to be religious, than from any other cause whatever; and if these Sunday Mail stoppers succeed in carrying their plans into effect, we may truly say, "farewell liberty; farewell happiness."

[From the N.Y. New Weekly Telescope.]

SIGNS OF THE TIMES.

The signs of the times are ominous of important events. When we calmly contemplate the proceedings of certain priests and professors, we confess it would be too heavy a tax upon our credulity, to require us to believe that true and genuine religion has any thing to do in the business. Her spotless vesture would be stained by such unhallowed connection. Our doubts and suspicions are greatly increased by the denunciations fulminated against those who oppose the crusade which has been carried on against Sunday Mails. When a professed minister of the Gospel, in the exercise of his sacred functions, declares that the mail must be stopped on Sunday—that if this cannot be effected without the shedding of blood, *blood must be shed*, it is time for the free and independent republicans of this country to raise their voice, till it echo from mountain to mountain, and from hill to hill; from one extremity of the continent to the other, against the fanatic and intolerant spirit which is plotting the destruction of our dearest rights.

It is time to rouse from our dreams of safety, and shake ourselves from our slumbers. Sectarian ambition is as cruel as death, and as insatiable as the grave. The history of mankind proves it. It is the same in all ages, and in all nations. Assuming the vestments of sanctity, and claiming to be actuated by a sincere regard for the honour of God and the good of mankind, it has shed the blood of innocence, and covered the earth with carnage. Time has not changed its nature, nor taught it moderation. If this first incipient

measure of legislative interference in a question of conscience, should be successful, the precedent would be urged to favor more important demands, till the inheritance of our fathers would be wrested from us, and the spectre of departed liberty would reproach us for our supineness.

For the Reformer.

It appears the Presbyterian clergy, at their annual meeting in May last, came forward and publicly declared it was their intention to unite Church and State. This was very unexpected to me. Can it be they have so marshalled their adherents, that they can count on a party sufficiently strong to control our country? What can be their object in giving the lie to all their former declarations, unless they mean to raise the standard of rebellion? If this is the case, it is time for the friends of the constituted liberties of our country to look around them. The clergy ought to be mindful that there are a great number in whose hearts the spirit of liberty glows with vigor. They ought not to indulge the thought that they can control "the concerns of the civil government" without a severe struggle. Should they rashly raise the standard of rebellion, human life would soon be of little estimation. It would require some millions of beggary to support such a contest. I turn with horror from the view of such a scene, and deprecate the evil.

There is, however, one inference irresistably drawn from this disclosure. They have uniformly, and in the most positive manner, for these twenty years past, denied they had any intention to control the concerns of the civil government, or unite church and state. In one case they say, "It is the remotest from our thoughts." The irresistible inference which flows from this disclosure is, there can no confidence be placed in their most positive declarations. When, however, we speak of a body of men collectively, there may be many individuals among

them who are worthy citizens, and real friends to the constituted liberties of our country; but the inference applies with force to those "who ride on the whirlwind to direct the storm."

CYRIL.

[From the N. Y. New Weekly Telescope.]

MEDDLING PRIESTS.

It is a well ascertained fact, that several rich and powerful Ecclesiastics used their utmost energies to destroy the liberty of the Press in France.—The infatuated Charles favoured their mad design; for Kingcraft and Priestcraft are closely and inseparably connected. The lessons, however, on free and equal rights, are too deeply rooted in the minds of men, for them to surrender the privileges bestowed on them by their Great Creator to tyrannical and avaricious priests. Let a few of our hot headed clericals take warning by the first act of that tragedy which has just opened with such earnestness in Paris. It will surely teach them that it is a perilous thing to interfere with Public Liberty, and to declare war against Public Opinion.

[From the same.]

THE CHRISTIAN PARTY IN POLITICS.

The Rev'd. Ezra Stiles Ely, D. D. seems to be exceedingly afraid that unless "the christian party in politics" obtain an ascendancy, "our government will soon become Infidel." The American people never, we believe, heard of this "christian party in politics" before this Reverend hoisted its colours, and proclaimed that by its union it could "govern every election in our country." Under Gen. Washington, Thomas Jefferson, and all our other Presidents, the nation has been happy and prosperous; the "government has become *not* Infidel," and christianity has eminently flourished, without the officious and presumptuous intermeddling of any sinister combination, under the name of "the chris-

tian party in politics," or under any other denomination whatever.

Nothing will so surely extend infidelity as the language and example of such men as Dr. Ely. These have disgusted a large body of the people of the United States, many of whom have, no doubt, been impelled by their feelings unjustly to identify the cause of religion with the sentiments and conduct of the reverend individual under consideration.

[From the *New Jersey Chronicle*.]

Are not the most subtle and powerful efforts making to plant and foster in this boasted asylum of those who are "persecuted for conscience sake," an established church? The late abortive attempts to stop the transportation of the Mail on the Sabbath, was but an entering wedge, which, if successful, would have been followed up with bolder efforts, until the stupendous and beautiful temple of freedom, reared with so much toil, would have been splintered into a thousand fragments. It behoves those who would preserve this splendid fabric unimpaired, to be constantly on the watch. No stone will be left unturned by these zealots, the removal of which may tend to facilitate the accomplishment of their object.

[From the *Trumpet and Magazine*.]

[At the request of an aged and venerable subscriber, we insert the following—said to be the production of the famous Captain Brandt, who was an Indian by birth.]

My Dear Sir,—Your letter came safe to hand. To give you entire satisfaction, I must, I perceive, enter into the discussion of a subject on which I have often thought. My thoughts were my own, and being so different from the ideas entertained among your people, I certainly should have carried them with me to the grave, had I not received your obliging favor. You ask me, then, whether in my opinion, civilization is favorable to human hap-

piness. In reply to the question, it may be answered, that there are degrees of civilization, from cannibals to the most civilized of all the human race. The question is not, then, whether a degree of refinement is not conducive to happiness, but whether you, or the natives of this land, have obtained the happy medium. On this subject, we are at present, I presume, of very different opinions. You will, however, allow me, in some respects, to have had the advantage of you in forming my sentiments. I was, sir, born of Indian parents, and lived, while a child, among those whom you are pleased to call savages. I was afterwards sent to live among the white people, and educated at one of your schools; since which period I have been honored much beyond my deserts, by an acquaintance with a number of principal characters both in Europe and America. After all this experience, and after every exertion to divest myself of prejudice, I am obliged to give my opinion in favor of my own people. I will now, as well as I am able, collect together and set before you, some of the reasons that have influenced my judgment on the subject now before us. In the government you call civilized, the happiness of the people is constantly sacrificed to the splendour of the empire—hence your codes of criminal and civil laws have had their origin, from hence your dungeons and prisons. I will not enlarge on an idea, so singular in civilized life, and perhaps disagreeable to you—I will only observe, that among us we have no prisons—we have no pompous parade of courts—we have no written laws, and yet judges are as highly revered among us, as they are among you, and their decisions as much regarded. Property, to say the least, is as well guarded, and crimes are as impartially punished. We have among us no splendid villains above the control of our laws. Daring wickedness is here never suffered to triumph over helpless innocence. The estates of

widows and orphans are never devoured by enterprising sharpers. In a word, we have no robbery under the colour of law. No person among us desires any other reward for performing a brave and worthy action but the consciousness of having served his nation. Our wise men are called fathers, they truly sustain that character—they are always accessible, I will not say to the meanest of our people, for we have none mean but such as render themselves so by their vices.

The palaces and prisons among you form a most dreadful contrast. Go to the former places, and you will see perhaps a *deformed piece of earth*, assuming airs that become none but the Great Spirit above. Go to one of your prisons—here description utterly fails!! Kill them, if you please—Kill them too by torture; but let the torture last no longer than a day. Those you call savages relent—the most furious of our tormentors exhausts his rage in a few hours, and despatches the unhappy victim with a sudden stroke. Perhaps it is requisite that incorrigible offenders should sometimes be cut off—let it not be done in a way that is degrading to human nature. Let such unhappy men have an opportunity, by the fortitude of their death, of making an atonement in some measure for the crimes they have committed during their lives.

But for what are many of our prisoners confined? For debt! Astonishing! And will you ever again call the Indian nations cruel? Liberty to a rational creature, as much exceeds property, as the light of the sun does that of the most twinkling star. But you put them on a level, to the everlasting disgrace of civilization? I knew while I lived among the white people many of the most amiable, contract debts, and I dare say with the best intentions—both parties at the contract expected to find their advantage. The debtor, we will suppose, by a train of unavoidable misfortunes, fails; here is no crime, nor even a fault:—and yet

your laws put it in the power of the creditor, to throw the debtor into prison, and confine him there for life!—a punishment infinitely worse than death, to a brave man! And I seriously declare, I had rather die by the most severe tortures ever inflicted on this continent, than languish in one of your prisons for a single year. Great Spirit of the Universe!—and do you call yourselves christians!—does then the religion of him you call your saviour inspire this spirit, and lead to these practices. Surely no. It is recorded of him, that a *bruised reed* he never broke. Cease, then, to call yourselves christians, lest you publish to the world your hypocrisy. Cease, too, to call other nations savage, while you are tenfold more the children of cruelty than they.

[From the Connecticut Observer.]

METHODISTS.

There are eight distinct bodies of Methodists who have renounced Episcopacy, viz: Congregational Methodists, Reformed Methodists, Independent Methodists, Methodist Society, Primitive Methodists, Evangelical Methodists, the Associated Methodist Church, and the African Methodist Society. There is also an African Methodist Episcopal Church, distinct from, and independent of the Methodist Episcopal Church.

In the city of New York there are eleven Methodist congregations independent of the Methodist Episcopal Church.

The Associated Methodist Church was organized in November, 1828.—It is divided into ten conferences, consisting of rising three hundred ministers, and as near as I can ascertain, about 30,000 communicants.

The fundamental difference between this & the Methodist Episcopal Church is, in renouncing Episcopacy, abolishing the order of presiding elder, and admitting the right of the church to elect lay members to a seat in conference, equal in number with their mi-

nisters. They are to have a general convention of lay delegates and ministers, to meet in Baltimore next November.

[From the *Boston Trumpet*.]

THE BOY WHO SOLD POTATO SKINS.

We present the following scrap from the columns of the *Western Sunday School Messenger*.

"Perhaps you may not all have heard of the little poor boy in Liverpool, Eng. who brought two pounds (nearly nine dollars) in a little penny box, to the annual Missionary meeting, and desired the treasurer to devote it to Missionary purposes. When inquiry was made as to how he had obtained so large a sum, it was ascertained, and made known to the audience, that he resolved to go about the city and collect potato skins, which he agreed with an old woman to sell her for two pence a week, to feed her pigs. A neighboring female seeing him go barely clad, said to him, 'Why don't you use the money to buy clothes?' His reply was, '*Shall I rob God?*' He had set apart the half of his earnings to procure the necessities, and the other half he had slipped into a close box for the Mission."

We learn from this, published by the Missionaries themselves, that our Clergy who have large salaries and fat livings, are willing to take money from a poor lad who went about the city of Liverpool to collect potato skins, which he sold for two pence a week. Not one of these clergy ever thought to part with his own black coat, or his gold watch, or his silver-headed cane; but they will take *two pounds* from a lad who earned *two pence a week, by collecting potato skins*. We see, moreover, from this account, that these clergymen and missionary agents would permit a lad to go "*barely clad*," and encourage him to give them half his *two pence per week, obtained by collecting potato skins*, under the pretence, if he did not, that he would *rob God*.

EVILS OF SECTS AND PARTIES.

[From the *Delaware Free Press*.]

Man is hourly the sport of passion and of party. His moral emotions—the real instinct of his nature—seldom lead him at all. He finds himself a social being, surrounded by innumerable wants; he forms combinations to enable him to surmount the difficulties that lie in his way, and to obtain enjoyments in the highest degree at the least possible expense.

Thus, made of a multiplicity of talents and heterogeneous qualities, he enters into little sects and parties, each one in favor of himself first, and secondly in favor of his sect or party; until selfishness swallows up the original generosity of his nature, and he lives in the world entirely for himself and his own society. The little uneasiness he feels at the first aberration from rectitude, if not attended to, returns in the next transgression with less vigor, and being supported by his companions, one deviation follows another; each misguided action making room for, and encouraging the next, until his heart is hardened, and the spirit of truth ceases to strive with him.

Thus, in the place of making his passions and his party subservient to his rational enjoyments, he becomes the slave to both, and his whole character, at length, is a tissue of irregularity, vice and crime. Thus, the spirit of party has not only made many an honest man a knave, but brought many a good man to an untimely grave.

May every one, who has for the sake of supporting the reputation of his sect, done to others, what he would not wish others should do unto him, pause and reflect on the situation he is now in: let him consider that if unremoved it will ever remain like unto a mill stone around his neck: let him retrace his steps while the day of visitation is at hand, lest he find himself in the condition of doing that, at which he once would have exclaimed, "is thy servant a dog, that he should do this thing?"

[From the Doylestown (Pa.) Democrat.]

*To a Presbyterian Clergyman.**

REV. SIR,—Your discourse lately delivered in the school house near the Bear tavern, had a very remarkable concordance with others from clergymen of your denomination in different parts of our country. The key note has been sounded so distinctly that a harmonious concert is echoing to the same tune from Maine to Florida, and from the Atlantic to the “great Valley of the Mississippi.”

You say “this is an eventful day, the Church has assumed an important station, and that the battle of Armageddon is about to be fought.” You complain in most bitter terms of Infidels and Roman Catholics, and cry out, “the Church is in danger.” You say you have been disposed to look with contempt upon those who are suspicious that some designs are entertained to unite Church and State: such an event you deprecate, and deny even its bare possibility. You say, however, that you now believe that many are honest in their apprehensions of a union of Church and State, who are as good lovers of their country as yourself; and that you now wish to treat them with Christian forbearance, and endeavour to remove those suspicions from their minds. I confess I am one who honestly believes that a dangerous union is contemplated, wished for, and striving at, not only by your denomination in general, but by your own reverend self, Sir. Allow me to say that I do not accuse you of perversely harbouring such intentions,—but, Sir, I must necessarily think that you are not aware of the certain consequences involved in the sentiments you preach; for, while you disclaim any wish or willingness to unite Church and State, you insist upon the introduction and maintenance of that state of things which is not only the *punctum saliens* or starting point, but the thing itself in undisguised and sober reality. There must be a line of demar-

kation between the bodies denominated Church and State,—certain bounds which they cannot pass without amalgamating and forming that hydra-headed monster which has always been the bane of society, the grave of civil and religious liberty, and the patriot's last and worst enemy, whose breath is destruction, and whose footsteps are always traced in blood.

Now, Sir, let me ask where does this line of demarkation exist? and what constitutes it? I answer, in this simple principle—That the State has no right to legislate between a man and his God: and no duty of whatever name or nature, which the creature primarily owes to his Creator, can be enforced by human laws without a manifest infraction of the rights of conscience, and a bonafide union of Church and State. This, Sir, I consider the chief corner stone of republican liberty—the principle on which is based the beautiful superstructure of our National Government, which is now emphatically the admiration of the world. This is the doctrine of the apostle of republicanism and his co-patriots. Here suffer me to remark, that this sentiment called forth anathemas from Maine to Georgia against Mr. Jefferson—the desk resounded its thunders, and the Press groaned out its epithets, among which the now very popular terms Infidel and Infidelity held a conspicuous place. But thanks be to God, the doctrine of republican liberty gained the victory; and arguments are not now necessary to convince the people of these United States that every man has an inviolable right to serve his Maker in the manner he thinks proper, provided he does not molest his neighbour. And as to the true Church of Christ, all the protection or assistance she ever asked of any human government, was to be let alone. But political churches always lean upon the civil arm for defence and promotion—forgetting that Christ said, “My Kingdom is not of this world.” They take the sword in their

* Alex. Boyd, Newtown, Bucks Co.

own hand and make way for themselves; and we have only to look back in order to discover that no stretch of power is beyond their ambition.

Now, Sir, to come to the point in hand—Are not you and your denomination straining every nerve, are you not grasping every means within your power to establish laws to enforce the observance of what you are pleased to term a Christian Sabbath, which is to all intents and purposes a Union of Church and State. I am a free born citizen of the United States. I believe that my Maker does not require of one the observance of a Sabbath, and what right have you to say I *shall* rest, what right have you to say I shall not *gather in my harvest*,* travel on the highway or pursue any course I choose to, on the first day of the week, (provided I do not disturb you) any more than I have to say that you shall not go to meeting and preach, or that you shall rest and keep Sabbath on Monday.—True it is that you make the Sabbath a kind of religious thermometer, and every man is esteemed virtuous or vicious, according to his belief or practice concerning it. You say as the pharisees of old said concerning Jesus Christ—"If this man were of God he would keep the Sabbath day." Now if you could have your wish you would feign regulate this matter between me and my God, and on the same principle you might with equal propriety dictate to me every article of my religious faith and practice, like your puritanical fore-fathers of blue law memory, you might even say how I should look, or how "reverently" I should walk on Sunday.

If it were necessary to say more on this subject in order to convince you or any other rational man, that your denomination are endeavoring to unite Church and State, I would advert to what has been done, and what is now

doing. Let me call your attention to the great battle alluded to in your discourse, which was but a reiteration of what has been said by your Eastern oracle, Dr. Beacher, and a thousand others; you say too, like him, there is to be no neutral ground. You array the church on one side and infidelity on the other. Your note of preparation has been already sounded. Your agent for the general union for promoting the observance of the Sabbath says, this contest must be carried into all the business and relations of life. Acting on this principle you have joined hands to hands, compacted unions to unions, united society to society, until you can exhibit an immense army, extending from north to south, and between east and west, all standing shoulder to shoulder, ready to "sacrifice their property and if necessary their lives" in the cause in which they embarked. The press (which is the "Palladium of our liberty") is in a very great measure either forced into your service, or awed to silence by your overbearing influence; and there are very few editors of public journals who have the hardihood to publish any thing contrary to your views and wishes, and such as do so, are sure to be branded with the name of Infidel in broad letters, and thereby rendered unworthy of the patronage of any of your society. These, sir, are stubborn facts, and speak volumes.

You have perverted institutions calculated for the benefit of the rising generations, particularly Sunday Schools, which were not originally intended to stuff the heads of children with creeds, but to teach them to read in order that they might be enabled to judge for themselves in matters of religion as well as other things. This powerful engine is calculated to raise an army whose actions on some future day, may greatly assist in carrying into execution any measure that may be thought advisable for the benefit of the church: for your Sunday scholars are all young Presbyterians as a matter of course, having been taught your cate-

* Do you recollect the letter you wrote to one of your neighbors, threatening to fine him for getting in his harvest on Sunday?

chism in such a manner connected with the Christian religion, that a powerful association is formed in the mind, which after years will rarely obliterate: therefore they must remain Presbyterians or turn infidels altogether.

In your whole course for a considerable time past, we discover a deep laid plan for the advancement, aggrandizement and increase of your own particular sect. Every thing that you do seems to have a design and bearing upon this favorite point, and a man must dispense with the use of his eyes not to discover it. "Why this restless and persevering ambition to become a great nation?" Why is it that your denomination manifest so much uneasiness under our present happy government, when all others thank God for his mercies and say their lives are fallen in pleasant places? Why are you not content to sit under your own vine and fig tree, without all these schemes and management to obtain the enactment of laws to compel others to practise after your peculiar notions of righteousness? You profess to preach the Gospel and follow Christ; now I am not such an infidel as to wish to hinder the word of God from having a free course, and inasmuch as you believe that the observance of the first day of the week as a Sabbath, is a Christian duty, I should be happy to hear you preach your doctrine and enforce it by pointing to the Redeemer, and teaching men to follow him, give us his precepts, his example; and when you denounce the Sabbath breaker, quote Christ and his apostles for your authority, commending yourself to every man's conscience in the sight of God. Methinks I hear you sigh and say, I would gladly do so, but alas I cannot find the passage in all the New Testament. The term infidel appears to be a kind of general name with you, and all classes who are not in your opinion the real Simon Pures, or Orthodox, or in other words who differ with you in faith or practice, you set down as infidels: hence it would seem that Here-

tics have got out of fashion. "The Church is in danger," you say. Now really I could have wished that old sentence had not been used by Clergymen in the United States in this "*enlightened day and generation*"—for it has always been the watchword of Political Priests and Jesuits, since the establishment of political religion under the reign of Constantine the great; it no doubt originated with His Holiness the Pope, who in times past had only to say the *Church is in danger*, and a million of swords flew from their scabbards to drink the blood of infidels and heretics—all for the glory and salvation of the church. The Republic you say is in danger—to this I most heartily respond, Amen: but not from the Pope of Rome establishing his religion in the great Valley of the Mississippi, as you told us, nor from the combined powers of Infidelity. The real danger lies in another direction. Excuse me, sir, I have not the least animosity against yourself, or any one of your profession; on the contrary, I am on terms of intimacy and friendship with a number of clergymen of your denomination. But we are all men "of like passion," human nature is the same in every age, and will take the same course under the same circumstances, or in other words, the same cause will produce the same effect.* The church which you speak of as having assumed an important station, may, and I make no doubt does to you appear beautiful, like the "bride the Lamb's wife coming out of the wilderness leaning on her beloved." Equally beautiful was the appearance of the Church, when the storms of persecution had passed away, and the great, the rich, and the powerful, became her patrons and supporters,—when her gilded steeples and pointing spires proclaimed the beneficence of

* Admitting that there is at this time virtue and piety enough in your church to prevent them from outraging society, who can guarantee that it will continue so; who knows what members it will contain twenty or thirty years hence?

Helena and Constantine her son. But what were the consequences? Let the pages of history tell. I appeal to yourself sir, would you trust your own or any other church with power and not tremble at the result.

Under this view of the subject, who can take an impartial survey of your church, and not see danger in her aspect, and destruction in her progress; and who that sees these things will not watch with jealous vigilance the first approaches towards a political station. It would seem that certain members of your denomination as well as yourself, feel disposed to convince the people at large that there is no design to unite church and state, and for this purpose have published certain extracts from their constitution, which they say they have "received from their fathers, and mean to walk by." I would simply ask if this is the same constitution under which your fathers acted when they fined, imprisoned, banished, whipped and hung the Baptists and Quakers.

Respectfully Yours, D. A. B.

For the Reformer.

I have observed, from public communications, that the Presbyterians in New York have a *Wooden God* traversing the state for obtaining money! Religion in this day has indeed become a hobby-horse, on which the contemplated army of "700,000" ministers are to ride, and pick the pockets of the people. It is equally the same, whether it be a potato-patch or a rag-bag society; a wooden god, or the people called together to see a man pinch his throat to let them know how high a note he could sound,* if they can only filch some money out of the pockets of the people. How long the people will suffer these impositions to be palmed on them, no one can foretell. They appear to be multiplying so fast, it cannot be long before the spirit of the people will be called to the disa-

greeable resolve, whether they will be the menials of a mercenary priesthood, or protect their constituted liberties.

CYRIL.

PIONEER LINE OF STAGES.

It seems *one* project of the clergy has at length failed. Some few years since, the Jews in the western part of the state of New York, undertook to have no dealings with the Samaritans, or in other words, the Presbyterians had so much reverence for Sunday, that they resolved not to send any freight by, or have any dealings with canal boats, which did not stop moving on the water on that day. And so also with respect to stages. They would not sin by giving any support to, or travel in stages which did not lie by on Sunday, whether they carried the mail or not. Accordingly, they established a line of stages of their own, called "the Pioneer Line," with a view to break up the old line, and ultimately get all the business into their own hands. They pursued this measure for some time, but finding it to be a losing concern, and that it made a greater drain on their pockets than they had anticipated, (not being sufficiently patronized by the public) their religion and interest came in conflict with each other, and after struggling together for some time, the love of interest at length prevailed over their religion, and they gave up the contest, and sold out the concern to the old line, on the best terms they could. This was truly like beginning to build without being able to finish.

Remarks by a Correspondent.

PRAYER.

In regard to *Prayer*, I have been long impressed with the plain command of Christ on that subject. I think the popular phrase, so often heard in public prayers—"we pray thee," is nowhere found in scripture. What right, or ability, has A. to tell God what are the heart's desires of B.? A. ought to pray in faith, for all

* A missionary farce acted at Utica, N. York about twelve years past.

men, and express his own desires for their holiness and happiness; but not undertake, as a volunteer, or hireling attorney, to do what every individual ought, and has the privilege of doing for himself, in the way and manner Christ has taught. Will our heavenly Father pay more attention to the studied and genteel expressions of those who get praise, and an easy living, in such forbidden way, than to the humble desires of the meanest individual?

In *Acts ix.* we read that when Peter was introduced to the corpse of Dorcas—the chamber of mourning,—that “all the widows stood by him weeping, and showing the coats and garments which Dorcas made. But Peter *put them all forth*, and kneeled down and prayed; and turning to the body, said, ‘Tabitha, arise,’ and she opened her eyes; and when she saw Peter, she set up. And he gave her his hand, and lifted her up: *and when he had called the saints and widows, presented her alive.*” Now, I ask, what other reason can be assigned why Peter, instead of desiring others to come in and attend prayers, excluded from the chamber the pious saints and widows, while he prayed for the revival of Tabitha, but the plain peremptory command of his Lord and master?—“But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father who is in secret,” &c. J. K.

Christianity and the Clergy.

The following passage is extracted from the last number of the *Westminster Review*:

“Nothing can be imagined more fatal to mental developement than the common routine of clerical education and clerical duty. The evil is not in establishments only—it cleaves just as closely to sectarian bodies. The Methodist parson and the mitred bishop have both an interest at stake in keeping the minds of the people as inert as possible. It suits their convenience and it secures their influence. And

if *thought* cannot be prevented altogether—and if it must and will flash out—the next best thing in their estimation is to conduct it safely away from their temples, so as to leave church and chapel untouched, the lank hair unsinged, and the plate unmelted. Thus far they have unhappily been too successful; and the nefarious triumph has recoiled on their own heads. Their first endeavor was by stupefaction and terror, to produce a universal mental paralysis; and failing in that, they did effect the excision of the religious organ from the brain, leaving only that veneration which they could mould at pleasure; and that by the suppression of thought in others, they lost their own motives to mental exercise, even in their own professional sphere—and worst of all, the blind leading and the blind led, both became wholly unconscious of the intellectual glory, beauty and power of Christianity itself. Revelation is thus ‘shorn of its beams,’ and only disastrous twilight sheds on the nations which it was kindled up to illumine, and who will even yet rejoice in its light, when the mists sent up by these stagnant marshes shall have been dispelled.”

Extract from a letter post marked Hagerstown, Maryland.

“Great efforts have been made here lately to *put down the Reformer*, by a certain priest, hot from Philadelphia, going through the land decrying what he does not understand. The said priest is by name *Patterson*—he preached twice in this goodly place, and very much alarmed two or three of the subscribers to the *Reformer*. Also, a certain Lutheran priest of this place, by the name of Benjamin Kurtz, is vehemently declaiming against the *Reformer*, from the pulpit, in his public ministrations—cautioning his flock not to have any thing to do with the *Reformer*—that Tom Paine’s works are far preferable. This Kurtz is a second edition of Dr. Ely—all he appears to want, and care for is, *money! money!*”

The Patterson alluded to above, is supposed to be James Patterson, a Presbyterian preacher in this place. We have heard of his zeal against the *Reformer* be-

fore. A man who, after the manner of the false prophets of old, *prophesies for pay and divines for money*, at the rate of 1500 dollars per annum, cannot be expected to like such publications as the Reformer. It is a hired and pampered priesthood that have nearly destroyed true christianity out of the earth, and it can never revive till their influence declines, and people look to some other source for instruction and guidance in the ways of righteousness and peace.

As the interest and popularity of hiring Priests are so intimately connected with the present order of things, every publication and every voice calculated to enlighten the community in regard to their arrogant claims and mercenary undertakings, will meet with their hatred and opposition. This has been the case ever since the professed ministers of Christ became corrupt, and it will continue to be the case as long as they prophesy for pay and divine for money, and are destitute of true honesty and sincerity.

For the Reformer.

SUFFICIENT GRACE.

"And he said unto me, my grace is sufficient for thee: for my strength is made perfect in weakness." 2 Cor. xii. 9.

What though the waves of trouble rise
Like towering mountains to the skies:
What though no real friends be found,
And foes should every where abound:
Though foul hypocrisy extend
Throughout the world, from end to end,

If thy *sufficient grace*, I prove,
No earthly thing my peace can move.

What though my health and strength
should fail,
And famine through the land prevail—
Though every earthly hope should pass,
And wither as the blade of grass—
Though earth's foundations should decay,
And though the heavens should melt away;

If thy *sufficient grace*, I prove,
No earthly thing my peace can move.

What though the crafty Priests combine,
To call their artful schemes divine;
Though they succeed in every plan,
To subjugate their fellow man;
Add *power to wealth*—with civil rod
Assume the province of their God—

If thy *sufficient grace*, I prove,
No earthly thing my peace shall move.

J. W.

FIGHTING PRIESTS.

It appears from the statements given in the papers of the late revolution in France, that the students preparing for the ministry, and the priests at the Palace of the Archbishop of Paris, fired on the people. The consequence was, that the Palace was attacked and carried, and every thing contained in it destroyed. St. Acheul, a Seminary of Priests in France, has also been destroyed by the people.

THE PRESENT AGE.

From Dr. Channing's Election Sermon.

One of the strongest features of our times, is the tendency of men to run into associations, to lose themselves in masses, to think and act in crowds, to act from the excitement of numbers, to identify themselves with parties and sects. At such a period, we ought to fear, and cannot too much dread, lest a host should be marshalled under some sectarian standard so numerous and so strong, as to overawe opinion, stifle inquiry, compel dissenters to prudent silence, and thus accomplish the end, without incurring the odium of penal laws.—[Edgefield (S. C.) Hive.

Proposals have been issued by the publisher of the *Eagle and Monitor*, Milford, Pike County, Pa. for publishing a work entitled the "*Falcon*." The following is an extract from the Prospectus:

"The design of this publication will be to expose to the world the intrigues and nefarious designs of an aspiring and ambitious priesthood. *Priestcraft* is rearing its hydra-head even in the midst of our civil institutions—hovering like a bird of prey around our legislative halls, and anathematising every one that bows not his head submissively to their *ipse dixit*. Like the Upas of India or the Sirocco of Arabia, they palsy every thing that comes within the influence of their contaminating atmosphere. They speak the words "*peace, peace, when there is no peace*," and cry "*give, give*," like the horse leech, until we have given all."

The Journal of Health published in this city, and which contains some of the most valuable rules for the preservation of health, has entered upon its second volume. J. Dobson, No. 108 Chesnut street, is agent for the proprietor—price *one dollar and twenty-five cents* a year. At the same office is published also the Journal of Law, containing in addition to other matter, particular essays on those branches of the law, a knowledge of which, may be

most practically useful to men engaged in active pursuits—price *one dollar and fifty cents* a year.

New Publication.—We have received the first number of a periodical work printed at Exeter, N. H. entitled "*The Protestant Reformer*." It is edited by Leonard Jackson, and is deserving of patronage, as a work designed to promote the spirit and principles of christianity. Price \$1 a year.

The communication from the "Capital of Western Virginia," respecting Sunday Schools, is not inserted on account of the writer's neglecting to give us his name. In all cases where particular facts are stated, it is necessary that we should be furnished with the name of the writer, not to give to the public, but as a guarantee or security for the truth of the statements. The teachers who told the children that a lot of tracts was sent to them by the "poor little Indians," we think must have told a falsehood for the purpose of getting the children's money, as we never heard of any tracts being sent from the Indians.—The writer will do well to endeavor to ascertain the truth or falsehood of that statement.

THE PRESENT & FUTURE TIMES.

The late Revolution in France furnishes a striking instance of what unexpected events may be brought about in the condition of a country, and of its inhabitants, in a short time. But all that has taken place, with respect to France, and other parts of the world, within the last half century, is, in comparison, as nothing to what will hereafter take place at no very distant period.

Every State and Kingdom of Europe, answering to the *ten toes* of the image which Nebuchadnezzar saw, will ere long be broken to pieces by the *stone cut out of the mountain without hands*, and cease to exist any longer as corrupt earthly kingdoms: for the stone which breaks them in pieces, so that they are carried away by the wind and no place is found for them, becomes a *great mountain and fills the whole earth*—or agreeable to the explanation given, the *saints of the Most High will take the kingdom and possess it for ever and ever*.

The saints of the Most High here alluded to, will not be such saints as now exist in christendom, (which, as a body, perhaps are as corrupt as any people in existence) but they will be in every respect

righteous and good, insomuch that they will need no earthly government to regulate and govern them in their concerns. All will seek in every respect to do right, and will be more disposed to wrong themselves than to wrong another, and will feel a greater desire to oblige another than to be obliged themselves. Any other kind of saints but these, are any thing else rather than saints of the Most High, and do more injury to the cause of Christianity than open infidels.

TIMELY NOTICE.

We must prepare to erase from our subscription list, a number who have not made any payment for several years past, unless we hear satisfactorily from them before the close of the present year. We have now so many numbers to put up, that we have no time to attend to collections, nor can we devote half that attention to the editorial department we could wish. The more numbers we print and send away, the more is our time occupied, and the greater are our expenses; and unless subscribers make payments, so as to enable us to procure assistance, we shall be compelled to drop from our list many that we would wish to retain. Our expenses for paper and printing for the Reformer alone are between forty and fifty dollars a month, and this sum is nearly doubled every other month by the publication of the *Christian*. We have to look to our subscribers for the means to defray these expenses, and hope we shall not be disappointed. The sum for each one to pay is small, but to us it is important, to enable us to proceed. We ask no remuneration for our own services beyond the ability to keep out of debt; and this we anxiously desire, as we should feel in an unpleasant situation, to be witnessing against priestcraft, and the corruptions and crimes of the day, while we were guilty of the worst of crimes, by not rendering to every man his due.

The Reformer is printed on the first of each month, at one dollar a year. Letters to be addressed and payment made, to T. R. GATES, Proprietor and principal Editor, No. 290 North Third Street, Philadelphia. Numbers can be supplied from the commencement of the work.—When more convenient, persons may enter their names as subscribers and make payment to the printer.

The Christian is published every other month at fifty cents per annum.

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